Man has created in condition of weakness, than blessed with
power and after that again turns into weak with the white head:
Allah has the power to create any thing He wills.

Youth, believe in life after death should take this world as limited and test for the after death. Because of this feeling the young believer will act slightly and correctly just like a student who is taking an examination paper with his whole attentiveness of mind, body and soul. Just as the student who knows the magnitude of each split second of the partial time during examination which is critical for his future life, and is not disposed to squander it, for a believer and especially young believer should also spend each moment of his life in useful and productive way each is weight age in life after death. The life of this world is provisional and after death life is the definite worth of life. The significant part of life is the time of adolescence when we are young, strong and powerful. It is the time of motivation, vigor and passion. History of human beings tells that it is the youth, who can bring revolution and change the societies, who can sacrifice and who can dare to see new dreams and ideas for change.

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Findings

Keeping in view all the discussion about the importance of youth within Islamic perspective following are the findings of the paper. Present young Muslim equipped with new and instant information technologies, such as comedy clips, fashion blogs and online discussion platforms, to negotiate issues of concern to their lives, such as cultural identity, and their participation in society. Such new technologies are not just entertainment, but also generate cultural products that are a deliberation of pressing social and political concerns affecting wider society especially the young Muslims. .Youth is considered backbone of any nation. The level of moral development, civilization and consolidation of authority and potency depends on the morality of its youth.

The current moral, social, and political powers of western ideologies and media has badly affected the Muslim youth living in Islamic societies or non- Islamic societies. The negative effects of these powers are unbearable for committed Muslim especially young who are less equipped with background of sound knowledge of Islam. Secular thoughts and ideologies are propagated openly and publically with sugar quoted content of glamour.

Passing through such miserable moral, social and political situation, the mind of Muslim youth get confused to identify the criteria of success and means of reaching to this success.

The Muslim youth should follow the instructions of Qur'ān according to the methodology of Prophet Muhammad (ﷺ) and companions of Prophet Muhammad (ﷺ). So they are to be obeyed in a way which is the accurate. Initially Islam was strengthening by contribution of young companions of Prophet Muhammad (ﷺ). Majority of people accepted Islam in the initial stage in Makah were young. Youth as future of this nation can resolve this problem through unity in cause of Allah. The Qur'ān has made obvious to us the straight path which is compulsory for every Muslim to pursue what is Allah Almighty has said in Qur'ān.

Conclusion

Youth is considered to be the backbone of any nation. The level of moral development, civilization and consolidation of authority and potency depends on the morality of its youth. It can be said that nations survive till their ethics lives. Time of adolescence is phase of active engagement in processes of identity formation which is worthless in Islam. Allah Almighty has given very special attention to this time in Qur'ān as said;

$$﴿اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ ﴾^{(1)}$$

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(1)   Sūrah Al-Rūm: 54.

O you who have believed, do not take as intimates those other than yourselves, for they will not spare you [any] ruin. They wish you would have hardship. Hatred has already appeared from their mouths, and what their breasts conceal is greater. We have certainly made clear to you the signs, if you will use reason.

Undoubtedly, we have made the acquaintances clear to you, if you will recognize.

Make youth productive and useful

The age which comprises the quality of youth is very precious from the perspective of energy, vigor and strength. Youth, believe in life after death should take this world as limited and test for the after death. Because of this feeling the young believer will act slightly and correctly just like a student who is captivating an examination paper with his whole attentiveness of mind, body and soul. Just as the student who knows the magnitude of each split second of the partial time during examination which is critical for his future life, and is not disposed to squander it, for a believer and especially young believer should also spend each moment of his life in useful and productive way as it is weight age in life after death. The students can better understand the importance of exam more than any one. During exam all students changed their activities and occupied with the only with the responsibility of exam. All students tried their most excellent, tried solid and even sacrifice their sleep, play and other activities to get good marks in exam. Why? Just for the sake of future. What about those students who instead of preparing for exam, involve in useless things? They are defining as made or those who are careless from their studies.

The life of this world is one examination or one test which human beings are taking. Each moment, each minute even each second is monitored are examined. The exam of this life is real test including matter of death and what will face after death. As said in Qur'ān

﴿تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴾ [1]

Blessed is He in whose hand is dominion, and He is over all things competent.

The life of this world is provisional and after death life is the definite worth of life. The significant part of life is the time of adolescence when we are young, strong and powerful. It is the time of motivation, vigor and passion. History of human beings tells that it is the youth, who can bring revolution and change the societies, who can sacrifice and who can dare to see new dreams and ideas for change.

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(1)   Sūrah Al-Mulk: 1

nation can resolve this problem through unity in cause of Allah. The Qur'ān has made obvious to us the straight path which is compulsory for every Muslim to pursue what is Allah Almighty has said in Qur'ān:

Allah has warned the Muslim adjacent to splitting and disunity, since that is one of the furthermost causes of collapse of enemy taking control as said:

﴿وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾ [1]

And beholds fast in total the rope of Allah and do not be divided

Rather Allah has encouraged Muslim to work together with one another in the matters of Shariah and way of Allah. As said in the Qur'ān:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾ [2]

And help you one another in virtue and piousness, but do not help one another in sin and disobedience.

There are many young religious group of Da'wah for the righteous purpose between being differences in many Muslim societies as well as in non-Muslim societies. If they are to cooperate with one another, then this good and blessing to produce benefit for Muslims and Islam. But if each group is declaring other group as misguided, then this can harm the preaching of Islam. The young people who are in Da'wah are required to elucidate the true position of affairs and to argue with each group that they should continue upon the way laid down by Allah in Qur'ān and followed by Prophet Muhammad (ﷺ).

Relations with the Non-Muslims

Living in to global world, one cannot live in isolation. No society can survive without having relations with the other societies whether they are Muslim or non-Muslim. But in having relations with the non-Muslim through mass media, social media or internet the Muslim youth should be very care full from the evil planning of secularist approach and so called nationalism or moderation. The youth should be conscious of their purpose in this life and what may control them observance to Islam. Companionship plays an important role in life of human beings especially in the age of youth people are keen to have friends .So Muslim youth should be very cautious in making their friends in real life, or on face book or on internet. As advised through Qur'ān:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِطَانَةً مِنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِى صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ﴾ [3]

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(1)   Sūrah Al-Imrān: 103
(2)   Sūrah Al-Ma'idah: 2
(3)   Sūrah Al-Imran: 118

Knowledge of basic fundamentals of Islam will help youth in coping with intellectual challenges attacking from secular approach. Sound knowledge of Qur'ān will help in making ideological basis against propaganda created by the western secular minds.

Follow the methodology of Prophet Muhammad (ﷺ)

The Muslim youth should follow the methodology of Prophet Muhammad (ﷺ) and companions of Prophet Muhammad (ﷺ). So they are to be obeyed in a way which is the accurate. However, the fact is what is recognized by a proof from the Book of Allah, the Sunnah of the Holy Prophet Muhammad (ﷺ) or a consensus of the Pious scholars of Muslim Ummah, whatever set it is from." Our Prophet (ﷺ) made clear to us a single way, which is mandatory upon the Muslims to follow and pass through; and that is the path of Allah called Straight Path and the mode of His upright Religion. Allah the Almighty said in the Qur'ān:

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ﴾[1]

And this is My Straight Path, so pursue it and do not go behind other paths that will split you from His Path. This has He designed for you, that you may become virtuous.

Be Moral and fair in conduct

Youth is considered to be the backbone of any nation. The level of moral development, civilization and consolidation of authority and potency depends on the morality of its youth. It can be said that nations survive till their ethics lives. It can be said that morality makes a perfect man and perfect society consequently. If any nation is deprived of its moral code of conduct than ultimately that nation loses honor in the eyes of Allah and then loses respect and honor among people. It happens because its youth loses moral character and is deprived of decent and honorable traits. So the youth must make its character fair and moral in order to make a moral society for the future. Allah has praised such people in Qur'ān who avoid themselves from immoral things:

﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ. الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ﴾[2]

Victorious are the believers, who are modest in their prayers.

Be united for the cause of Allah

One of the major problems of Muslim nation at present is that they are not united religiously, socially and politically. Youth as future of this

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(1)   Sūrah Al-An'ām: 153
(2)   Sūrah Al-Mu'minūn: 1-3

indication of where society is going relative to where it has been. There is a tension between threat and vulnerability in the characterization of young Muslims because previous two decades the youth question has always been seen as a matter of serious concern, being used to symbolize wider social problems and difficulties.[1]

Responsibilities of Muslim youth

By bringing together young people who practice Islam in different ways, profess 'true', 'universal' religious identity. But these discussions reveal the complexity and diversity of being Muslim and the extent to which identities are actively negotiated, by construction and contestation, through specific encounters in particular places. The need is how actively and effectively youth can play its role through particular social relationships and interactions in specific contexts. Additionally how religious identities can be understood as processes of youth identity formations.

Young Muslims have many responsibilities to perform as an individual of Islamic society influencing an impact of Muslims to safe guard the identity of Islam as religion and protection of Muslim's faith demonstrating as entity of Islamic society.

Sound Knowledge of Islam

Knowledge of any thing gives confidence to find logic and evidence to prove the specific point of view on any subject matter. The knowledge of Islam is the only knowledge which gives benefit for both in this world and here after. Youth as backbone of Muslim society must be aware about the fundamental background of Islam that is Qur'ān and Hadith of Prophet Muhammad (ﷺ).In this way they may be able to set right their views and judgment with a view to knowing their din on the root of clear confirmation and Understanding according to the proper arguments. Sound knowledge of foundations of Islam about the beliefs, worships, and social dealings will help in making strong argument to support the logics.[2] But the argument should be given with proper wisdom and well-behaved manner as mentioned in the Qur'ān:

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾[3]

Invite towards the way of lord (Allah) with wisdom and well behaved manner that is better. No doubt your lord knows who is guided and astray.

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(1)   Ahmed, Akbar S., Postmodernism and Islam, Predicament and Promise, London: Routledge, 1992, p:98
(2)   Yusuf al-Qaradawi, Islamic Awakening between rejection and extremism, Al-zhar, 2013, p:110
(2)   Sūrah An-Nahl: 125

young Muslims daily observe all these evil repulsive and un-Islamic practices, but do not know how to tackle them.

Even some confused young Muslims do not resist against the evil forces and networks and start thinking like them because they think that on practical bases the secular factors are more influential and powerful to give benefit rather than the religious minded forces. Additionally the role of Muslim rulers is even worse when they promote such secular entrainment networks legally and politically .In other words they show their loyalty to secular powers rather than to Allah Almighty and His Prophet Muhammad (ﷺ).Having through observation of these negative inclination towards secular elements carried out by Muslims themselves they start making separation of religion and worldly affairs. [1]

Ideological Attack

Most of the sincere Muslim intellectuals are however very much concerned about the negative approach and planning of crusading spirit in the form of secularism, Nationalism, or capitalism. Some recent political changes, issues and crises in the Muslim world have made them realize to start thinking about the double policies of west regarding the issues related to Muslims and the issues related to the western powers. e.g there is question mark that why Unites state supports Israel in each of the resolution submitted in General Assembly for problem of Palestine. Why U.S.A interferes in all Muslim countries' maters of foreign policy and atomic powers. Why the blood of Muslim is cheaper than the blood non-Muslims. When millions innocent Muslims died during invasion in Iraq and Afghanistan ,it is called justified but when few Christians or Jews are killed during suicide bombing when it is not confirm that whether the attackers were Muslims or not ,the whole Europe get united against all the Muslims[2].

So far the Muslim rulers seem to be puppets in to the hands of secular powers and these powers are using them like the pieces of chessboard to chive their sinful objectives against the Muslims and their Islamic Ideology. But the positive side of the picture is that pious young Muslims are very much aware about their religious foundations and the way to safeguard these identities. The doubts of the young Muslims are somewhat logical and supported by many events and incidents which powerfully set up the confidence that the rulers are working for a devilish strategy.[3] Young people can be an indicator for social change: an

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(1)   By Shaykh Abdul Azeez bin Baaz,The Ideological Attack, Bairut, 2010, p:26

(2)   Johan Meuleman "Islam in the era of Globalization: Muslim attitudes towards modernity and identity" Routledge, London, 2002, P:2

(3)   Ibid, p: 40

lobbies and then throws some charity for social good will but most of their wealth is spend on women and gambling. Then they observe a group who is misusing the official funds and public assets even in day light without any fear. In such environment bribery, favoritism, nepotism, discrimination is considered social norms and practical way of survival. Such trends and practices created bitter feelings of resentment, abhorrence, and wickedness among the youth. The supporters of evil plans of secular minds exploited the feelings of youth in such a way that they bitterly change their minds in order to create social hatred in to their lives.[1]

Such detracted minds start blaming Islam for the mistakes of some so-called Muslims who are involved in corruption. Islam as religion gives a complete, vision and strategy of perfect human society where Zakat is obligatory upon the rich Muslims and must be given to the needy and poor Muslims. But unfortunately Islam and Islamic values are thrown aside in Muslim society from norms to values, from individual to collective, from ethics to legislation, from politics to legislation, and from finance to economy.[2]

Impacts Of socio moral conditions of world on mind of young Muslims

Passing through such miserable moral, social and political situation, the minds of Muslim youth get confused to identify the criteria of success and means of reaching to this success. Confronted through such a highly inflicted environment where secular ideology seems practical and productive to survive minds of Muslim youth attracted by the apparent glamour, entrainment and success of this secular approach. So while adopting their way of thinking, behaving and modeling their lives they face a conflict between their faiths and reality shown to them through the help of Scio moral factors prevailing in Muslim society and flourished in non-Muslim societies. In this regard the contradiction about the existence of God is the major issue of conflict. For a practicing Muslim, the acceptance of secular philosophy means something totally different from Islam and Islamic teachings. Because acceptance of secular approach in any form in any area means denial of divine guidance .There is no doubt in rejection of this claim that Islamic Shariah is not perfect to address the needs of socio moral environment of human beings. On the other side the acceptance of manmade means over the divine guidance is the preference of limited knowledge over unlimited knowledge of Allah. Pious and dedicated

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(1) Ibid

(2) Chandra Muzaffar, "Administration of Justice in Politics", in Aidit Ghazali, Islam and Justice, Kuala Lumpur: Institute of Islamic Understanding, 1992/1993, 159–82

called modern social set up which is deprived of honesty, fairness, justice and equity.[1]

There is no legislation to preserve Islamic jurisdiction and its implications of society. In such a corrupted situation the committed Muslim faces a legislation which does not symbolize the beliefs and values of Islam rather prompting modern laws as perfect solution for the legal and ethical problems in human society. The basis of current legislation is not derived from Islamic Shariah but from secular philosophies. Many things are permissible which are prohibited in Islamic law by Allah Almighty. Moreover, many things which are obligatory by Islamic Shariah are neglected in law making process e.g capital punishment of many crimes are either neglected or given in such a cruel way that is not accurate even on human basis.

Moreover, the youth observe the corruption, and mislead behavior of leaders of Islamic countries who are obligated to be the best in conduct but practically they are worst in their actions and character. They are blunt enough to make friendship with the enemies of Allah and show hostility towards those who fear Allah and call towards the path of Islam [2].These god fearing people are tagged as orthodox, extremist, and fundamentalists by secular minded powerful people. This particular contradiction between these two groups creates confusion into the minds of youth regarding the option of right choice.[3]

Social Conditions

The class system of present situation is creating social confusion into the minds of youth when they observe two different types of classes living and behaving diffidently. There is one class is having mansions which are hardly being used and then there are millions of people living unsheltered or sleeping in holes or on the roads. There is a class who spent millions on gambling, alcohol, and women, and on the other side there are millions of people can hardly or some cases cannot even earn the basic needs. There are some people who have billions of money in their foreign accounts and then there are people can hardly feed themselves and their families. There is a group take over oil revenues and then people who even cannot afford to use public transport.[4]

There is group who is working like secular agents of international

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(1)   Ibid, p:110
(2)   Yūsuf al-Qaraḍāwī, Islamic Awakening between rejection and extremism,Al-Azhar,2013,p:110
(3)   Chandra Muzaffar, "Administration of Justice in Politics", in Aidit Ghazali, Islam and Justice, Kuala Lumpur: Institute of Islamic Understanding, 1992/1993, 159– 82
(4)   Ibid

guided people who took shelter in a cave to save their belief from a nonbeliever king.

﴿أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا. إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا﴾ [1]

"Do you think that the people of the Cave and the Inscription (the news or the names of the people of the Cave) were a wonder among Our Signs? (Remember) when the young men fled for refuge (from their disbelieving folk) to the Cave, they said: "Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!"

The mentioned verses of the Qur'ān describes that criteria of achieving love of Allah is not the appearance of young man but his good deeds.

Present situation Of Muslim societies

The current moral, social, and political powers of western ideologies and media have badly affected the Muslim youth living in Islamic societies or non-Islamic societies. The negative effects of these powers are unbearable for committed Muslim especially young who are less equipped with background of sound knowledge of Islam. Secular thoughts and ideologies are propagated openly and publically with sugar quoted content of glamour.[2]

Moral Conditions

The current media is working like slow poison in spreading liberal ideas, nudeness, and misconduct in the name of modern/postmodernism. Negative and slain themes, titles, dialogues, and songs of movies and dramas are creating an environment where the youth is deviating from the basis of manners and moral code of conduct because their role models are heroes of the media who commit every immoral behavior in such an adventurous way that it appeals to the fresh minds of youth. Every feature of diversion or corporeal amusement in the form of obscene is being planned, modeled and presented to corrupt the behavior of youth.[3]

Political Conditions

One of the major factors of the corruption of behavior of Muslim youth is secular legislation and political system which is not taken from Islamic Shariah and supports the corruption, secular philosophies, and so

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(1)   Sūrah Al-Kahf: 9-10
(2)   Anwar, Muhammad, "Young Muslims in Britain", Education and Society in the Muslim World, Jeddah: King Abdul Aziz University, 1981, 100–121
(3)   Yūsuf al-Qaraḍāwī, Islamic Awakening between rejection and extremism, Al-Azhar, 2013, p:109

*their Salat (prayers) with all solemnity and full submissiveness.
And those who turn away from Al-Laghw (dirty, false, evil vain
talk, falsehood, and all that Allah has forbidden).And those who
pay the Zakat. And those who guard their chastity that their right
hands possess, for then, they are free from blame.*

Professing a 'true' Islamic identity not only enables young people to counter anti-Islamic stereotypes in the media but also critique aspects of traditional culture.[1] They feel a need to take up a position to defend their religion against repeated misconceptions. These young people were defining themselves as Muslims against a backdrop of anti-Muslim stereotypes and negative perception of Islam as a religion. As said in Qur'ān:

﴿أُولَٰئِكَ عَلَىٰ هُدًى مِنْ رَبِّهِمْ ۖ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾[2]

*Such are those on right path from their "Rab", and such are
victorious.*

Importance of youth in Islam

Time of adolescence is phase of active engagement in processes of identity formation which is important in Islam. Allah Almighty has given very special attention to this time in Qur'ān as said;

﴿اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ
بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً ۚ يَخْلُقُ مَا يَشَاءُ ۖ وَهُوَ الْعَلِيمُ الْقَدِيرُ﴾[3]

*Allah Almighty has mentioned in the Qur'ān that Man has
created in condition of weakness, than blessed with power and
after that again turns into weak with the white head: Allah has
the power to create any thing He wills.*

In Qur'ān there is complete story of a young beautiful prophet who spent his whole youth in trails and ultimately received the bounty of Allah in form of kingdom ship of Egypt. Allah Almighty likes the Nobel youth and appreciates the young practicing believers with reward of increase in their faith and guidance

﴿نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُمْ بِالْحَقِّ ۚ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى﴾[4]

We narrate unto you (O Muhammad ﷺ) their story with truth:

*Truly! They were young men who believed in their Lord (Allah),
and We increased them in guidance.*

Other than the story of Yusuf there is description of group of young

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(1)   Ramji, H. "Dynamics of Religion and Gender amongst Young British Muslims."
        Sociology 41 (6): 1171–1189. 2007
(2)   Sūrah Al-Baqarah: 5
(3)   Sūrah Al-Rūm: 54
(4)   Sūrah Al-Kahf: 13

Rightly guided (Practicing or righteous Muslim youth)

What is significant of these young people is their practice of 'true' Islam by choice, from a sense of agency, and they are satisfied with their choice. This argument highlights the salience of place in facilitating or constraining the agency of these young people with which identities are formed and expressed. Youth from this group are well aware about their responsibilities toward life in this world and after death. They focus on the success of life after death and prepare and shape their lives accordingly. They are not only following the rituals of Islam rather are desirous to bring others to the right path of Islam also. They not only offer their regular prayers but pray and hope for the guidance of their loved ones. They are satisfied with their beliefs and Islamic lifestyle.

«أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ»[1]

Say, I believe in Allah, His messengers, His books, His angels, life after death and predestination both good and bad.

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ﴾[2]

You are the best of peoples ever raised up for mankind; you enjoin Al-Ma'ruf and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-Fasiq

For these young people, Islam appears to offer the solution to all social problems including beliefs, worships and social matters. They always keep themselves away from evil and try to keep others away from it too in their community .If by chance pass, they come across an evil, they keep away from it with respect and dignity as mentioned in Qur'ān that Believers pass through an evil with a way of keeping themselves away with respect.

﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ . الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ . وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ. وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ .وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ. إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ﴾[3]

Successful indeed are the believer. Those who offer

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(1)   Muslim Bin Hajaj Nīshapūrī Al-Qushayrī, Book: Iman, Ch: Marfatul Islam, Dar-e-Tarath, Bayrūt, 1422

(2)   Sūrah Āl-Imrān: 110

(3)   Sūrah Al-Mu'minūn: 1-6

Confused young people: (Hanging between evil and good)

This category of youth is unconfident about the practices of Islam thus confused about the life and what patterns of behavior to be follow. Young people from a range of religious and social class backgrounds live with uncertainty and change. These people particularly value close, trusting relationships and family remains to be a strong influence, though parents', and religious leaders' religiosity may be questioned – the question is whether people can be trusted, whether they are 'authentic'. The inadequacy of a clichéd view of religion as church-like institutional practice for capturing the sheer variety of their experiences becomes apparent, as do tensions with the secular mainstream.[1]

Among all other factors which are threatened for the loss of identity of Islam in Muslim countries is deviation of Muslim youth from the religious foundation of Islam. The secular and materialistic elements are making a beautiful deception for the youth with the name of practicality and glamour. The image of Islam is depicted as an old orthodox religion which is an obstacle in the way of success and survival in to the global world. Some liberal elements with the help of media and social activist groups are spreading the wrong picture of Muslims and Islam. On the other hand, the so called liberalism has been spreading through nakedness of women, drunken men and provoking images and movies in Muslim society. Distraction from ethical code of conduct has been spreading with the name of entertainment through literature, music, art, dramas, and movies.[2]

This type of youth is less willing to identify with a religion, attend services or assign religion as important in their lives. They are simply less spiritual or religious than older generations or religious/spiritual in new ways, but proceeds to exclude it from his presentation, outlining the mix of factors.[3]. This category of youth is more in number than other two groups as most of the youth is living in a society where influence of media and secular elements are very strong. On the other side, religious entities are effectively working for Da'wah. So they are confused as to how to module their lives.

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(1)   Anwar, Muhammad, "Young Muslims in Britain", in Mohammad Wasiullah Khan (ed.) , *Education and Society in the Muslim World,* Jeddah: King Abdul Aziz University, 1981, 100–121
(2)   Ali, M.Mumtaz, "Teaching of Islam to Muslim Children and Youth in Great Britain", *Muslim Education Quarterly* (Cambridge, UK), 4 (1987), 2, 28–39
(3)   Day, Abby..Believing in Belonging: Belief and Social Identity in the Modern World. Oxford: Oxford, University Press. 2011

Christian, secular and religiously plural nature of modern civilization. They show that whilst young Muslim represents a highly diverse group even within one national context somewhat artificially grouped together, there are commonalities and trends. Their lives are affected by communication technologies in diverse ways. There is continuity in public concern, particularly with the behavior of young men.[1] Categorically in the present time living in a global world and as an entity, the Muslim youth can be observed under three categories according to their lifestyle, priorities and behavior.

Corrupt deviated or distorted Youth

The category of youth deviated from religion are more concerned about materialistic priorities. They are found astray and selfish in the Qur'ān. They are more concerned about the survival and success of worldly affairs and least interested in religious identity. They even try to change their form and thoughts for the sake of interest in worldly matters. They not only become victims of disbelief but also obstinately consider their opinion as absolute. Just like those non- believers who argued with Prophet Muhammad (ﷺ) and said they would not believe. The Qur'ān terms them as people who are blind to see truth because there is a seal on their hearts and they will neither hear nor see truth.

$$﴿خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ$$
$$عَظِيمٌ . وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ﴾[2]$$

Allah has set a seal upon their hearts and upon their hearing, and over their vision is a veil. And for them is a great punishment. And of the people are some who say, "We believe in Allah and the Last Day," but they are not believers.

Category of young people deviated from religion are like those described in Qur'ān as people who are blind to see the truth of Islam, and there is a seal on their hearts to recognize the reality of the ultimate truth. They consider themselves as absolute, and because of their stubborn pride in their deeds they define their bad actions as best for themselves. But ultimately they will earn loss of life after death as stated in Qur'ān:

$$﴿الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا﴾[3]$$

[They are] those whose effort is lost in worldly life, while they think that they are doing well in work.

Due to their mental sickness they are proud of their wrongdoings.

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(1)   Shaykh Muhammad Sālih Usmān, *Youth probles; Issues that affect young people*, Islamic publishing House, 2011, page, 45-65

(2)   Sūrah Al-Baqarah: 7-8

(3)   Sūrah Al-Kahaf: 104

Introduction

Globalization has left the common man anxious, especially the youth, thoroughly overwhelmed by the media channels, shopping malls, food courts, branded consumables, information technology, even the stationary book shops, all globalized to the core. For young, religious and practicing Muslims growing up in modern global world, issues of religion, identity and relations with dominant societies are increasingly significant. Until recently, these issues have often been addressed by others – for instance, elder generations or non-Muslims. Present young Muslim equipped with new and instant information technologies, such as comedy clips, fashion blogs and online discussion platforms, to negotiate issues of concern to their lives, such as cultural identity, and their participation in society. Such new technologies are not just entertainment, but also generate cultural products that are a deliberation of pressing social and political concerns affecting wider society especially the youth.[1]

For any society and its future, the youth plays vital and integral role both for its progress and decline. The reason is that youth can make the future dark or bright through their role as individuals and active members of society depending upon the role they play in a particular community. Youth is particularly charged with a potential for intense emotions, energy, feelings and motivation which the other generational groups lack. But on the other hand they also have the ability to adopt negative traits and habits more quickly as compared to members of other age groups. Though the negative thoughts and emotions are strong enough in young people, these can be easily removed by influential sincere effort, care and passion. One thing to be considered in the training of youth is the need to respect their good qualities, and understanding of their emotions along with the noble traits.

In view of a number of political and economic changes taking place during last two decades bringing about processes of political democratization and economic liberalization[2], young people are now conceptualized as social agents in the public sphere or may be defined as a space for the exchange of conflicting ideas and discourses. As far as Muslim youth is concerned, according to a recent study Islamic identity is being prioritized by young people over the traditional cultural identifications of older generation.

Categories of youth

Findings of recent research on youth reflect the simultaneously

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(1)   Ahmed, Akbar S., *Postmodernism and Islam, Predicament and Promise,* London: Routledge, 1992.p:160

(2)   Ramji, H."Dynamics of Religion and Gender amongst Young British Muslims." Sociology, 41 (6): 1171–1189, 2007

The Role and Responsibilities of Youth in Islam

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ABSTRACT

Youth is considered to be the backbone of any nation. The level of moral development, civilization and consolidation of authority and potency depends on the morality of its youth. It can be said that nations survive till their ethics live. The question of youth and Islam at present stems from the overwhelming demographic weight of youth and their relatively recent invasion into the public domain, as well as a wave of Islamic revivalism throughout the world. For any society and its future the youth plays vital and integral role both for progress and decline. The reason is that youth can make the future dark or bright through their role as individuals and as active members of society. This paper draws on lively focus group narratives of young Muslims to explore the interactive presentation of Islamic selves. By bringing together young people who practice Islam in different ways, this paper offers a deeper insight into how claims to a universal identity are actively constructed and contested through particular social relationships and interactions in specific structural contexts. The first part of the paper presents introduction of the whole study. Second part gives description about the categories of youth including; pious, deviated and confused. In third part importance of youth in Islam has been highlighted. Fourth part presents social, moral, political situation of Muslim societies in contemporary time. Fifth part gives description of impact of moral, social, and political situation on the minds of young people. Discussion concludes with the responsibilities of youth which is followed by findings and conclusion of the whole discussion. In so doing, the paper takes up recent calls for more research on the personal meaning of Islam as religion for Muslim youth.

Keywords: *Islam, Muslim, Youth, Problems, Responsibility*

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